St Louis February 11./47

Elder Woodruff.

I called at the P. O this morning and got a package of Pamphlets one of which I will forward to you that you may see and know what great things are being done under the sun

Very Respectfully

J. A. Stratton

TRUTH SHALL PREVAIL.

"And when the dragon saw that he was cast unto the earth, he persecuted the *Woman* which brought forth the man child."—Rev., ch. 12., ver. 13.

To the Church of Jesus Christ of Latter Day Saints:

THE only apology I have to offer for thus condescending to notice those miserable apostates and deceivers is, their underhanded course, and their malicious falsehoods and evil designs, through which they try to lead the honest Saints astray. I have no desire to stoop from the sublime authority of Almighty God, and contend with *Lucifer* about his authority and priesthood. Neither do I know that such a course will be approbated by those that now hold the keys of this last kingdom. Be that as it may. If I have erred in this matter, I pray the forgiveness of the whole priesthood authority in the kingdom of our God. I shall not condescend to notice further his authority, unless the circumstances of the case, and the welfare and prosperity of the church and kingdom of God demand the same at my hands.

In my pamphlet entitled "J. J. Strang weighed in the balance of Truth and found wanting," &c., I published what Mr. Bennett and William Smith told me about the ordination of Mr. Strang, and the keys of the priesthood. Mr. Bennett has had the effrontery to come out in a public communication and deny the same, in part. I will here remark, that what I have written is *verily true*; and the affidavit of myself and wife can be had whenever called for, as well as the certificates of others that it has been endorsed to. It is a fact notorious, that Mr. Bennett has conferred upon Mr. Strang, and introduced an order of things which they are pleased to call priesthood; and they are conferring the same upon the members in the garb of endowments. Mr. Strang claims to have received the same by divine revelation. But the facts and circumstances of the case rise like mountains before them, and the only alternative left them is to destroy me, and the force of what I have written. But the simple truths which I have penned shall stand as a testimony against them, and recoil upon their own heads, and, if they do not repent, sink them deeper in the condemnation and wrath of Almighty God.

He next denys that he was excommunicated from the church in the days of Joseph. This, of course, he must deny; for he claims his priesthood direct from under the hands of Joseph and is the great officiating high priest by virtue of said priesthood. But as his expulsion from said church is a fact so notorious, I shall content myself with a single extract from the pen of Joseph, Times and Seasons, page 839.

"To the church of Jesus Christ of Latter Day Saints, and all the honorable part of community:

"It becomes my duty to lay before the church of Jesus Christ of Latter Day Saints, and the public generally, some important facts relative to the conduct and character of J. C. Bennett, who has lately been *expelled from the aforesaid church*, that the honorable part of community may be aware of his proceedings, and be ready to treat and regard him as he ought to be regarded, viz.: as an imposter and a base * * *

(Signed.) JOSEPH SMITH."

Let this suffice.

I shall now notice Mr. Strang. In said pamphlet I stated as follows, viz.: "He stated that on the day of Joseph's death, the angel came to him and charged him with the ministry as Joseph's successor. He said positively, the angel did not touch him." To which Mr. Strang replies as follows, viz.: "This last statement is positively untrue." And he then annexes a certificate of two of his oath-bound lackeys, which read thus—"This last statement of Mr. Miller's is most grossly false. Brother Strang told him distinctly that the angel did put his hands upon him. Mr. Miller replied that this was satisfactory, as this was the only mode of obtaining to that priesthood; and that he was disappointed in brother Strang's answer, because he had heard that he did not claim to have had the ministration of an angel."

I will here remark that Mr. Strang made a good selection to get men to lie for him. It is well known that when I arrived at St. Charles, Mr. Strang was absent from the place, and did not return until the next morning; during which time I examined the contents of the Voree Herald carefully, and in it I saw what I had understood for several days before, viz.: the charge of the angel. Aaron Smith was present, and explained the contents of said paper; and when Mr. Strang came he referred me to the same, and by further inquiry he stated to me what I have written. This certificate is almost entirely false, and shall so appear at the bar of God, yes, before I get through with this reply.

Shaw and McDougal are two men that God hates, and devils love and esteem. The light of a celestial spirit does not dwell in their earthly tabernacles; and when framed into a vessel, only have a tendency to sink it sooner in the vast deep. And they must be taken first, and used to stop the leak of the vessel. Their elastic qualities are such that their consciences can be stretched to suit the emergency of the pilot's case, when the vessel becomes wrecked, by the storms of simple and eternal truths, by his unqualified attempt and evil designs in trying to sail the vessel without a compass, and the necessary authority and qualifications.

But Mr. Strang continues his remarks as follows: "Now we say this statement of Mr. Miller is not only untrue, but a willful lie. It is hardly probable after making a public record of such an event, he would go

about the country telling sometimes one story and sometimes another." Very well, Mr. Strang; we shall take you at your word. I carried Mr. Strang in my buggy to the stake at Norway, where the same questions were asked and answers returned as hereby declared:

"*To all whom it may concern:*

We, members of the Church of Jesus Christ of Latter Day Saints, at the stake at Norway, LaSalle county, Illinois, do hereby certify, that J. J. Strang, in company with R. Miller, came to this place sometime in the forepart of January last, at which time he presented his claims as President of the church of Latter Day Saints. We questioned his authority and priesthood, and his statement to us was as it is written in the pamphlet entitled "J. J. Strang weighed in the balance of Truth and found wanting," &c. &c. He said the angel stood before him with uplifted hands, and gave him a charge, and *positively said the angel did not touch him*—mentioned nothing about the angel anointing him with oil. At the request of R. Miller, we, the undersigned, cheerfully give our names to the above certificate, believing as we do that truth and righteousness should be the characteristics of the saints of the most High.

GOODMAN HOUGAS.
CHARLES LURAAS."

Done at Norway, this 30th day of December, A. D. 1846.

I will here remark that Goodman Hougas was called by revelation, (as Mr. Strang declared,) and ordained under his hands a special apostle to open the gospel to Norway. Mr. Luraas is one of the Seventies, and they are both men of truth and unquestionable character.

NORWAY, Ill., Jan. 5th, 1847.

"Being requested, we give the true statements as J. J. Strang stated to us, January 1846, at which time he, in company with R. Miller, came to this place, and he presented his claims as the President of the church of Latter Day Saints. We, the undersigned, being members of said church, questioned him how he came by his authority and priesthood. He said that on the day of Joseph's death, an angel came to him and gave him a charge of the ministry with uplifted hands, and thereby ordained him as the successor of Joseph to be a prophet. We replied, that it it was not an angel sent from God, but more likely that it was the devil, that had transformed himself; and claimed that if God had sent an angel to confer authority and priesthood, he would have done it according to the revealed order, by the imposition of hands. But he said the angel *did not put his hands upon him*, but used many arguments to show that the charge was valid.

OLEY HAYER.
SONDRA SAUNDERS."

Oley Hayer was ordained by Mr. Strang a presiding high priest over a district in Northern Illinois, and he is one of the most faithful elders in the church. Sondra Saunders is one of the seventies—a young man of respectability. As soon as these men became acquainted with the windings and deceptions of this man, they dropped him like a *hot potatoe*.

I will again remark, that what I have written in said pamphlet is true,

as I gave it. And although false prophets may again and again call into their grand council, a Foster, a Bennett, an Adams, and a hundred others of like spirit, and throw out waters like a flood after the WOMAN,—its *truth shall stand as immoveable as the throne of God*, and open the eyes, ears and hearts of thousands of the honest saints: and hundreds that reject its light will yet, by its truths and divine influence, bless its author in the name of God for their deliverence from the jaws of death and hell. Any spirit among the Latter Day Saints (so called) that persists in following Mr. Strang after a careful perusal of its contents, should apply the saying of Jesus to themselves., "unless ye are born again ye cannot see the kingdom of God."

I will here remark, that I did at one time advocate the claims of Mr. Strang to the Presidency of the church, (and, as I supposed, by a divine appointment through Joseph,) but it was of short duration. I soon found myself under the influence of a false and delusive spirit; and whatever testimony I have offered, or exertions I have made in his favor, has been under the influence of the spirit of anti-christ, as all others are that advocate his claims. God Almighty be praised; for he has watched over me with a father's care, and snatched me from the vortex of eternal ruin, and lifted my feet out of the mire and dirt of the opposing power, and placed them upon the rock of eternal ages. I rejected the spirit, and God has blessed me much. I have truly and sincerely repented of my course and conduct, and have traveled 270 miles and was baptized for the remission of sins, and had my priesthood confirmed. And I now find myself numbered with the chosen people of God that have gone west: and whatever their sins and misgivings may be, or have been, I trust them in the hands of God, who will reward every man according as his work shall be.

I leave the reader to draw his own conclusion who it is that has lied to deceive, and continue my reply.

"Mr. Miller knows perfectly well that this visitation of the angel, and his sayings and doings was recorded on the public records of the church at Voree, long before he met Mr. Strang."

He knows no such thing; neither does he recollect that Mr. Strang ever referred to said record in his hearing. But if he knows anything about it, it is that Mr. Strang wrote it after he saw him, and recorded it on his records. It is well known that soon after the death of Joseph, Mr. Strang and his counsellor, Aaron Smith, met a number of elders in conference in Michigan, at which time and place his claims as the President of the church were investigated. Aaron Smith, in defence of Mr. Strang's claims, contended that the appointment was all the priesthood and ordination that Mr. Strang wanted, and all that he had, except what he before held. Mr. Strang was present, and did not correct him. Aaron Smith never knew that Mr. Strang had, or claimed to have, the ministration of an angel until about the time the first number of the Herald was published. He felt very bad to think Mr. Strang would leave him in an error so long, and not correct him. And he did not know that Mr. Strang claimed to have received the anointing of the angel, and that the same was written out, together with the entire ordination, and become a record, until some time in March or April last. I think this is the true statement as he related it to me and others; but if wrong, will stand corrected when he returns. He was present and heard the conversation at St. Charles. I have made dilligent search to ascertain if I could find an individual that knew such an ordination and anointing was claimed, or written out by Mr. Strang; but I cannot find a man that ever knew any such thing, until the months of February, March, and April last.

"Though it is not *asserted or pretended* that an angelic ordination is made by the *laying on of hands.*"

Well, as Mr. Strang has so much to say about the gate, let us see how Joseph received his ordination:

"A messenger from heaven descended in a cloud of light, and having *laid his hands upon us*, he ordained us; saying unto us, 'upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. And this shall never be taken again from the earth,' &c. &c. After which I laid my *hands* upon his (Cowdrey's) head and ordained him to the Aaronic priesthood. And afterwards he laid his *hands* upon me, and ordained me to the same priesthood. For so we were commanded." [Times and Seasons, p. 865.]

Did this angel lay on hands? Certainly. And did they have to lay on hands on each other to make it acceptable before God? Yes, God made it obligatory by command. Does this compare with Mr. Strang's gate? Judge ye. How was Joseph anointed? I answer, by the priesthood, after it was restored to earth Oh! thou fool, learn to be wise.

"How could Mr. Strang receive a dispensation of the priesthood?"

"Just as Moses received a dispensation of the priesthood." (Ex., ch. 31.)

Well; let us see how Moses received his priesthood. The B. C. informs us (4th section, p. 3) that without the ordinances and the authority of the Melchisedek priesthood the power of godliness is not manifested unto men in the flesh; for without this *no man* can see the face of God and live. In the chapter referred to by Mr. Strang, we find Moses in the *presence of God*, and God commanding him to go to Egypt. Then Moses held the priesthood of Melchisedek before he came into the presence of God, and through the ordinances and powers of the same was enabled to look within the veil, and to hold converse with the great Jehovah, who instructed him how and what to do. This is truly so, and cannot be gainsaid or resisted successfully by any being in hell or on the earth. Moses received his priesthood from under the hands of his father-in-law, Jethro, the Priest in Midian. There is scripture illustrations enough to establish this.

But to the point. (Sec. 4th, par. 2, B. C.) "And the sons of Moses, according to the holy priesthood which he *received* from under the *hands of his father-in-law, Jethro*, and Jethro received it from under the hands of Caleb," &c. &c. Here we have it as plain as God can speak it. Now, according to Mr. Strang's rule, he wishes us to understand that J. C. Bennett and William Smith are considered as equal in priesthood to Jethro, the great Priest of Midian. Had we not better call these two worthies Jethro?

"Oh! what a tangled web we weave,
When first we practice to deceive."

"And just as Samuel was called to be a prophet and a ruler in Israel, while Eli yet remained in office."

Now when I speak of the Melchisedek priesthood, I wish so to be understood. And when I speak of the Aaronic, I do not wish the reader to understand that I hold its jurisdiction or authority as being over that of the greater, or Melchisedek. They are two priesthoods and when restored to earth through Joseph, by different angels, and at different times. The duties and powers of the Aaronic, differs from that of the greater, or Melchisedek, and is only an appendage. The Aaronic priesthood was to continue hereditary in the house of Aaron throughout all their generations. But the Melchisedek priesthood is a patriarchal and kingly authority and its jurisdiction or government is over that of the lesser or Aaronic.

In the B,C, Sec. 4th par. 4th. We find when God took Moses out from among the children of Israel, that he also took the Melchisedek priesthood,—but the Aaronic was to continue. We find during the laps of time from Moses to Samuel, that the children of Israel were ruled by rulers and judges. (Acts, 13, chap. 19 and 20 ver.)

Hence we have no evidence that God restored the Melchisedek priesthood to Israel until Samuel; Eli only held the Aaronic priesthood. But should it be proven that a single remnant of the Melchesidek priesthood remained, or was restored to Israel, or in other words, that there was at the time the Lord called Samuel a single office filled in the Melchisedek, then it is also proven where Samuel got his annointing and priesthood. But let us see if I am right, and who the successor of Samuel was, and how he got his annointing and priesthood. "Then Samuel took a vial of oil, and poured it upon his (Sauls) head, and kised him, and said: Is it not because the Lord hath annointed thee to be captain over his inheritance. 1st Sam. 10th chap 1st ver.

Did Joseph hold the Melchisedek priesthood? Yes. Did he annoint Mr. Strang? The reader will please drow his own conclusions.

After the Lord rejected Saul from reigning over Israel, little David came forth next, called from the Sheepfold. "Then Samuel took a horn of oil, and annoined him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward."—1st Sam., ch. 16, v, 1. Solomon, the son of David, comes next. "And let Zadak, the priest, and Nathan, the prophet, anoint him their king over Israel."—1 Kings, ch. 1, v. 33.

Thus we see the orders and powers of the Melchisedek priesthood, whenever found upon the earth.

B. C., sec. 46.—Here, notwithstanding Joseph was the dispensator and the instrument through which God restored the priesthood, he ordained Oliver Cowdery an elder, and then he ordained Joseph an apostle. Here is ordination and priesthood by the laying on of hands.

"Just as Paul was called by revelation to be an apostle while there were twelve apostles in office."—Acts, ch. 9, v. 11.

Yes, truly this is Paul's call. All right. But did Paul get his priesthood at the same time by the administration of an angle, whose name he did not ascertain, nor the power of his priesthood? And did he have a bottle of oil not consecrated by the priesthood of the apostles, and anoint him? Certainly not. But to the law and the testimony. "He that does not speak according to this, it is because there is no light in him." "As they ministered unto the Lord, and fasted, the Holy Ghost said, separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and *laid their hands upon them*, they sent them away."—Acts, ch. 13. Good Lord! Here is a mirror for Mr. Strang. Thou child of the devil, thou enemy of all righteousness! Wilt thou not cease to pervert the right ways of the Lord! Paul, I think you are a little too harsh. Mr. Strang doubtless wishes to be understood that when J. C. Bennett and Wm. Smith had fasted, they laid their hands upon him, as they said. And Mr. Strang says he received his priesthood just as you did yours.

"The President of the church must be appointed as God told Joseph." Very well. Let us see what Joseph said about the Presidency of the Melchisedek priesthood.

"Three presiding high priests, *chosen by the body appointed and ordained to that office*, and upheld by the confidence, faith, and prayers of the church, from a quorum of the *presidency of the church*."—B. C., sec. 3, par. 11. That is it. After the priesthood is restored to the earth, no

other mode is found or known in the law of God, or the orders and powers of the priesthood. The priesthood is God's authority, and by that *only* are men qualified for the ministry.

"That is as Joseph himself was ordained, for he has not told him any other mode."—B. C., sec. 2, par. 2.

O! hear it ye sons of Moses, and give ear ye daughters of Aaron, and let it be told in the ears of all the seed of Abraham, that this angel (Moroni) did not confer upon Joseph Smith the Melchisedek nor the Aaronic priesthood; but gave him power from on high, by the *means which were before prepared, to translate the Book of Mormon*, to wit: the *Urim* and *Thummim*, which was found deposited with the plates, *for that purpose*, and the *key to said record*. The Lord commanded him to do this specific work by those means, and promised him if he continued faithful the priesthood should at a *future time* be conferred upon him. He received from John the baptist, according to promise, the priesthood after the order of Aaron, on the 15th day of May, 1829, in the manner and form as I have already shown. And a short time after, the Melchisedek priesthood from Peter, James, and John, the ancient Apostles, (See Sec. 50, B. C.) Hence Mr. Strang's gate gives him no priesthood. But let the reader remember distinctly that I have in the pamphlet in which I weighed this great apostle in the scale of eternal truth—pages 9 and 10, —showing the true gate. And no other is found or known in the law of God—the orders and powers of the priesthood. Neither can any individual pass through any other gate and be acceptable in heaven, hell, or earth.

"Does Mr. Miller mean to be understood that as long as God has a a servant of any rank whatever on the earth, he cannot make any other person his minister without the assistance and consent of the former?" No; he only wishes to support the true authority and order of Gods house, through which he qualifies men for his work. And he wishes Mr. Strang and all other men to understand what is implied in the extract which he has given. Although the word *Melchisedek* is not written, yet it is implied. I was canvassing Mr. Strang's claims as president of the *Melchisedek*, and not the *Aaronic* priesthood. But as Mr. Strang's cranium is so hard to penetrate, I will explain: as long as a single office in the Melchisedek priesthood continues to be filled, so long will the anointing powers continue, and men and devils cannot make it appear otherwise.

"Is not Mr. Miller afraid the calves will eat him up."

Friend Strang, this is quite common, and your oath bound brethren will of course receive it as an evidence of your divine mission. I answer no. But if he had left Mr. Strang alone in his hellish and mad career, and obeyed his evil counsel, he might be. But he withdrew from his calffold in time to save himself, (but not without some injury,) and he has weighed in the scale of eternal truth the long eared calf that sucks the milk of all the others. And by letters daily received he is found wanting, and on the decline in the several markets of this republic.

Let the Pontiff issue an edict, and let it be sanctioned by the Imperial Primate and Absolute Sovereign, so that it may become a law among the holy craft, *that the ass be saddled*; and then let the Absolute Sovereign mount him, (and he need not be afraid that he will eat him up for they love their kind,) and let him ride into the *holy* city; and he will be able

to establish his claims as being Christ the Son of God, as easy as he can his authority to preside over the priesthood of the Son of God.

Mr. Bennett (the Pontiff) claims to be the great officiating high priest in the church of God. (devil?) and to hold his priesthood from under the hands of Joseph; and has been officiating lately, giving endowments. Then the conclusion is, *that his priesthood has power over unclean spirits*, Will he be kind enough to lay his hands upon the Absolute Sovereign and bid them *depart*, by commencing with the spirit of accusations and lies, and continuing his administrations until he has accomplished that that was for Mary of old.

The more Mr. Strang defends his claims as first president of the Melchisedek priesthood, the more visible appears the cloven foot, and designs of him that once claimed priesthood in Heaven. The light of a celestial spirit does not dwell in his earthly tabernacle. And from the office of an *elder* in the church of God, is fallen, is fallen, like Lucifer the son of the morning; and he is now casting up mire and dirt! And labor spent to establish his claims as the president of the priesthood of the Son of God, is equally useless with labor bestowed on a rock in the bed of the ocean, to raise it to the cap-stone of Jehovah's Temple.

"He has travelled from St. Charles to Nauvoo, and back to Voree, bearing his testimony before thousands that he knew by revelation, &c., that J. J. Strang was a prophet of God."

Now this is a wilful and malicious falsehood. Mr. Strang and hundreds of others very well know that I did not commit myself in the conference held near St. Charles, or at any other time or place while in his company, so as to acknowledge that I had received, or was willing to receive him as the president of the church. I told one brother however, *in the strict letter of confidence*, that it was highly probable I should return to Voree with my family. The brethren only knew that I had favorable impressions. That I bore any such testimony is false—*a lie*; or that any person knew that I had made up my mind *in full* to receive Mr. Strang "from St. Charles to Nauvoo" cannot be established by any living testimony in truth; that I travelled with Mr. Strang from St. Charles to Ottowa, on my way to Nauvoo, is true. And it may be that I related a dream or two that I had, but by no means offered them to the brethren as visions and revelations. If Mr. Strang calls all dreams revelations, *his* poor miserable deluded followers need not be astonished at the many contradictions and glaring absurdities that have made their appearance lately in the garb of revelations, *and sealed upon them by oaths, in testimony of their own blood*. After my arrival at home (Nauvoo) I remained there until the 15th of March last, when I returned in company with J. E. Page, and he can testify that I *did not* bear any such testimony before thousands or before any number; and I will add that I did *not* advocate Mr. Strang's claims out of Nauvoo and vicinity, only in private conversation.

The individuals whose signatures appear to the certificate, all resided in Nauvoo but one, when I returned home from St. Charles; and resided there when I left for Voree. And I did not see them from that time until I saw them at Voree, after I had withdrawn from Mr. Strang's *calf*-fold. Consequently I draw the inference that they wish to be understood that I bore such testimony in Nauvoo. Very well. Untold thousands had all

the testimony I had to offer in favor of Mr. Strang; and I believe I am warranted in saying, that no honorable man or woman will testify that they ever heard me bear any such testimony as is here set forth. But I am willing that their testimony shall go for what it is really worth; most of them are well known in the church, ard I assure the kind reader that I would rather have their testimony against me than in my favor. For if in my favor, it would be positive evidence that God was not with me.—They cannot injure me with their lies and hellish spirit of revenge. *I hold the documents in my hands.* When I investigate principles I wish to do it in truth and righteousness, paying that respect that is due all men. Neither is it my object to destroy the character, or misrepresent any man. But in the progress of events, a crisis did come, in which it became my indispensible duty to arise in the strength of Jacob's God, and lay before my brethren and sisters some of the windings and deceptions of *Lucifer's Clergy*. I have taken a bold and independent stand, and discharged my duty without fear or favor, and unconcerned of future consequences.—And have weighed in the scale of eternal truth him that holds his commission from, and who is, and always has been, the accuser of the brethren, I rest upon the protecting arm of Almighty God; and while I remain the target for the devil to sling his arrows at, only let me have the evidence that God is pleased. I sink or swim—I stand or fall, contending for the principles of truth, as I understand them, or as God may inspire my heart to see them. Mr. Strang and his witnesses *are all cut off from the true body*, and their sins to the powers of the holy priesthood *retained against them*. And this has become a record in the book of the law of God on earth, and stands *recorded in the Heavens*. And their underhanded course against me, I individually care but little about. *The spirit whispers joy and gladness.* But they are seeking the very life blood of, and slandering the sleeping ashes of God's anointed ones.

But let it be remembered, and may it stand as a testimony for or against me at the bar of God, that I hereby declare to all the apostates, *that they hold the keys of their destiny*, and will yet hold the keys of death and hell. For the saints shall judge the world, and any underhanded course they may take against them or their authority, *shall* recoil upon their own heads, and sink them deeper and deeper in the condemnation and wrath of Almighty God. It is the duty of the Absolute Sovereign and Pontiff, and all the holy clang, to repent and turn unto the Lord with full purpose of heart, that by the powers of the holy priesthood the seal of their eternal condemnation may be loosed, and they be found numbered with the chozen people of God.

Aaron Smith, Mr. Strang's counsellor, together with nearly one half of the church at Voree, have rejected Mr. Strang as their prophet and leader. Although they are doubtless the better half, and many of them are influenced by pure motives, with a sincere desire for truth and righteousness, and have doubtless done much good by rejecting this *monster* in time, and showing to the world his course and position. Yet to me, in their present course they act more inconsistant than the Strang party. If Mr. Strang has ever been the truly appointed, and legally commissioned servant of the Lord Jesus Christ, (and they say he has been a true prophet of God,) then he certainly holds the keys of their destiny, and they never can *get by him* into the Kingdom. If his authority has once been recognized in the councils of eternity, as the President of the Melchisedek

Priesthood, it is yet. For no legal action has been taken on his head by his church to take or destroy the same. And consequently it is not their business to set stakes for him to come to. But on the other hand, it is for them to walk up like men of God and come to his; and not counsel the Lord, but receive his words as from "mine own mouth," saith the Lord.

If their position is true and correct that he has been a true prophet and leader, then they are cut off from the true body, and their sins *retained* or *stand against them*; and they hold no authority to organize the kingdom in opposition to him. If Mr. Strang ever held the keys of the Kingdom, to lead, guide, and direct the people of God, you may talk of Aaron Smith holding them till the coming of the Son of Man, and it will still remain a lie. But on the other hand it most clearly appears that Mr. Strang is entirely destitute of any priesthood authority; and Aaron Smith does not claim any authority or priesthood from under the hands of Mr. Strang. I ask from whence did he receive his authority to organize the church and kingdom of our God. Will Mr. Smith or any of his adherents please to throw some light on a matter of such great moment. They say they love light and not darkness. Let Zion's Watchman speak, that all the ends of the earth may hear.

ERRATA.—In the pamphlet entitled "J. J. Strang weighed in the balance of TRUTH," &c. &c.—2d page, 4th line from bottom, for "*priesthood*" read "*Melchisedek priesthood.*"

On page 16th, 27th line from top, for "*sand*" read "*clay.*"

On page 19th, 2d line from bottom, for "*apostles*" read "*apostates.*"